



# THE VINDICATION OF THE COBLER, BEING A BRIEFVE PUBLICATION OF HIS DOCTRINE.

OR

Certaine Tenents collected out of the *Sermon of Samuel How* a *Cobler* in *Long Ally* in *Morefields*, which *Sermon* he Preacht in the *Nags-head Taverne* neare *Coleman-Street* in the presence of aboute a hundred people, among which was five *Ministers* (some of them silent ones) This *Sermon* being lately Printed, and Intituled, *The sufficiency of the Spirit teaching, without Humane Learning; For the light and information of the Ignorant.* These following Doctrines are publiht in the very same words he there deliverd them; upon this Text, 2 Peter 3. 16. *In which they that are unlearned, and unstable wrest as they do all, so the other Scriptures to their owne destruction.*

- 1 *Doct.*  Hat such as are destitute of *Human learning*, are the learned ones that truly understand the *Scriptures* according to *Peters* mind, else he condemn'd himselfe, for *Peter* was an unlearned man, and *Iesus Christ* without *Human learning*.
- 2 *Doct.*  That *Human learning* was never sanctified by *GOD*, but to spirituall uses is accursed, and is onely profitable to a *States-man*, a *Physitian* or a *Lawyer*; for to a *Divine* it is as bad as fire in the Roofe of a House: Therefore if two men both alike indewed with grace from *GOD*, the one learned, the other unlearned, be to be preferred to the *Ministry*, the unlearned is to be preferred for these reasons. First, Because *GOD* respects no persons, secondly, it is futeable to the *Gospels* simplicity: thirdly, *GOD* chooseth the unlearned in opposition to the learned, so must we; for that learning which is attained to by labour, is not fit for *Christs Church*, but for *Egypt*, and *Babylon* it is futeable.
- 3 *Doct.* That if knowledge in Tongues, be given us from *GOD* without labour, then we may accept it as comming from his grace, not else, for we must not labour for it; for *Human learning*, as it is noe helpe to stop the mouthes of gainesayers, and opposers, so it may not be purchased with money, for we read that *Simon Magus* offering to buy it with money, was sharply reprov'd for it by *Peter*, as springing from an evill roote.
- 4 *Doct.* That we are to be suspicious that such persons are destitute of the *Spirit*, that make any use of *Human learning* to understand the *Scripture*, for that such usually, are vessels of wrath prepared for destruction; for all which came to *CHRIST* having any kind of *Human learning* forsooke it: *Moses* forsooke the Treasures of *Egypt*, of which *Human learning* was the chiefe: The *Ephesians* whom *Paul* converted *As* the 19. wholly did abandon it, for they burned their bookes of curious Arts: Therefore no words of Art, or of *Humane learning*, may be used in Preaching the *Gospel* for doublelesse *Moses*, *Paul*, and *Apollos*, contemned all such.
- Vse.* 1. That seeing *Iesus Christ* was destitute of *Human learning*, so his Servants ought to be also, for it is not fit for them to be above their Lord.
- Vse.* 2. To discover the great woe the World lies under, that are so blind as not to see that *Humane learning* is so far from being a helpe to understand the mind of *GOD*, that quite contrary instead of a Blessing it is a Curse, instead of a fire profitable, it is as pernicious fire in the Roofe of a House: Therefore all Christians are to beware of it, for it is that evill seed that causeth Error, and occasioneth those noisome Lusts that drowne men in perdition, it is the Dragons taile, and futeable for those Locusts that ascend out of the Bottomlesse Pit, whose smoke *Human learning* is; *Scribes*, *Pharisees*, *Papists*, *Egyptians*, *Babylonians*, they are the men that highly esteeme of *Human learning*: And thus the unlearned *Cobler* his zeale having made him out-run his Last concluded. Let the man of *GOD* fly *Human learning*.

**T**His *Sermon* a Minister who was there, and had given him his Text exclaimed against, Affirming he had delivered Blasphemy: the *Cobler* being stiffe in his opinion the Minister replyed, *How* had made a Calie, and danc't about it, which speech being reported abroad to his disgrace as if he had made an unsound exposition, the *Cobler* to vindicate himselfe and (as he saith in his Epistle to the Reader) the truth it selfe which he delivered, caused his *Sermon* to be Printed, and in his Epistle undertakes to proue *Human learning* the Calfe, and the men of that Throne (as he calls the Ministers) those that set it up and them selves danc't about it: while hee (the *Cobler*) to their great grieve and discontent did cast it downe and grind it to Powder, and so blew it away with the word of *GOD*. which whether he did or not, you may partly judge by what is here collected.

What *How*, how now hath *How* such learning found,  
To throw *Artes* curious Image to the ground?  
*Cambridg*, and *Oxford* may their glory now,  
Vaile to a *Cobler*, if they know but *How*.  
Though bigg with *Arts* they cannot over-top,  
The *Spirits Teaching* in a *Coblers Shop*:  
Then gnaw your tongues for madnesse if you will,  
The *Spirits Teaching* flowes not from your quill.

Reader if thou an *Human Artift* bee,  
Let *Human learning* be no ludge for thee,  
Lay downe thy *Art*, then try this *Coblers* end,  
And see if it be by the *Spirit* pend:  
Meane time advise you *Arts*, and *Artists* all,  
The *Spirits* wisdome may attend the Awl:  
For tis no strange thing that we here have got,  
This *Coblers Father* was (no doubt) a *Scot*.

FINIS.

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